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COMMENT ON THE WEEK

WITH this issue, AMERICA's masthead announces certain changes. The Rev. Francis X. Talbot, S.J., for twenty-one years a member of the AMERICA Staff and for the past eight years its Editor-in-Chief, is entering a new and extremely fruitful field of activity, that of Regional Director for the Institute of Social Order, an advisory agency for coordinating Jesuit social activities, and will continue his program of lecturing and writing.

AMERICA's Staff feel that at a moment so significant for the history of the Review, a message from Father Talbot himself is peculiarly appropriate. The few lines from Father Talbot which follow below, written in response to our request, express a sentiment in his own heart which finds an equally deep and lasting response in our own.

There are some things to say about Father Talbot which we must reserve for a later occasion, since his own modesty would have us pass them over at this moment. But we cannot forego the chance to assure him, and to assure the many, many thousands of his readers, admirers and loyal friends, that as far as is in our power, we shall retain him as spiritually always a member of AMERICA's Staff, and that we look forward to seeing his words of grace and wisdom more than ever before brightening AMERICA's pages. JOHN LAFARGE, S.J.

THIRTY-FIVE years have passed since the first publication of AMERICA. During that period there have been five Editors-in-Chief: John J. Wynne, S.J.; Thomas J. Campbell, S.J.; Richard H. Tierney, S.J.; Wilfrid Parsons, S.J.; and myself. More than forty Associate Editors have zealously assisted the successive Editors-in-Chief. I have known personally all of the Editors-in-Chief and the Associate Editors, for I have had the extraordinary privilege of close association with the Editors since 1913 and of being a member of the Staff for the past twenty-one years. During the past eight years, I have been Editor-in-Chief of AMERICA and President of the America Press. The time has now come for me to relinquish these offices and to welcome my successors: John Lafarge, S.J., the Editor-in-Chief; and Gerald C. Treacy, S.J., the President of The America Press. Both of them I have known and deeply respected through many years; with both of them I have worked in various capacities on AMERICA; to both of them I gladly surrender the apostolate of AMERICA and The America Press, confident that they will progress far beyond the frontiers established by my predecessors and myself. During my years of association with AMERICA, I have also had the privilege of being friends with the thousands of friends of AMERICA. During the past eight years, particularly, I have felt that I was the father of the AMERICA family of readers. I am now and will always be appreciative of the help that I have received from the readers of AMERICA as the Editor-in-Chief and am and will always be grateful for the financial aid generously contributed by the friends of AMERICA during my term as President of the America Press. AMERICA, under its new leadership, will be even more worthy of the support and cooperation of all Catholic Americans. FRANCIS X. TALBOT, S.J.

Mr. Roosevelt Accepts. Declining to consider the Republican nomination for the Presidency in 1884, General William T. Sherman said: "If nominated, I will not accept. If elected, I will not serve." Sixty years later, on July 11, 1944, in the twelfth year of his administration, Franklin Delano Roosevelt, reversing General Sherman's famous words, signified his willingness to accept another Democratic nomination and to stand for a fourth term. "If the convention should nominate me for the Presidency," he wrote to Democratic National Chairman, Robert E. Hannegan, "I shall accept. If the people elect me, I will serve." The President's letter was occasioned by a communication from Mr. Hannegan officially informing him that a majority of the delegates to the 1944 convention were already legally pledged to him. Mr. Roosevelt's readiness to be drafted—this time, in contrast to the 1940 convention, the draft is genuine—occasioned no surprise. Twelve months ago there may have been some doubt about the President's intentions, but recent developments, especially a clearly defined Republican trend, made it virtually impossible for him to decline another nomination. The leaders of the Democratic Party had come to the conclusion, some of them reluctantly, that they could not win in 1944 without the President. When this judgment was vindicated by the results of State primaries and conventions, Mr. Roosevelt lost, politically speaking, all freedom of choice. The Party had elected him three times. To have abandoned it now in its hour of need would have exposed him to the charge of ingratitude, perhaps the worst of all political crimes.

Vice Presidential Nominee. In his letter of acceptance, Mr. Roosevelt made no mention of a Vice Presidential candidate. This omission was immediately interpreted by some observers as an indication that the President would not insist, as he did in 1940, on the selection of Vice President

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Wallace as his running mate. Recently returned from a visit to Russia and China, where he was impressed by the potentialities for development and future trade, the Vice President is thus confronted with a fight for his political life. Bitterly and irreconcilably opposed by many Democratic leaders, especially in the South, he has the enthusiastic support of important progressive and labor groups in all parts of the country. If the President leaves the convention free to select a candidate for the Vice Presidency, Mr. Wallace will almost certainly make a hard fight for re-nomination. Prominently mentioned as other possibilities are former Supreme Court Justice James F. Byrnes, now acting as "Deputy President" and Director of the Office of War Mobilization, and Justice William O. Douglas of the Supreme Court. The names of Speaker Rayburn and Senators Harry Truman and Scott Lucas have also been mentioned. It may be, however, that the prophets are wrong and that Mr. Roosevelt will support the Vice President as strongly as he did in 1940. Whatever happens, the convention now opening in Chicago will be no cut-and-dried affair. So pronounced are the divisions within the Democratic Party that only the most judicious maneuvers by the convention leadership can prevent a serious split among the delegates and give some semblance of unity.

Papal Visitors. Since Rome's liberation by the Allied armies, the Pope has been kept very busy receiving all manner of pilgrims—ambassadors and refugees, generals and GI's. If one may judge from recent photographs, the enthusiasm and loyalty of the new arrivals have pleased him very much. The variety and surge of the pilgrims, impatient of the formalisms of protocol, must disconcert the grave Papal ushers. There was the lady journalist who upset precedent by appearing in slacks. And now two Communists, along with members of the anti-clerical Socialist and Action parties, have been received in audience by the Holy Father, when the municipal junta asked to be allowed to voice its homage and gratitude to the Pope for his aid to the people of the Eternal City. A strange succession of visitors; and on them all, as on the curious Italian Communists, the Pope has implored a blessing. The Vicar of Christ greets all men of good will and asks God's help for them in the arduous task of achieving an abiding peace.

Revolt against John L. Lewis. Having warred during the past year with the coal industry and the United States Government, John L. Lewis, President of the United Mine Workers, is probably not greatly perturbed by the prospect of rebellion in his union. Source of the revolt is the Illinois District where Ray Edmundson, a Lewis appointee, has raised the standard of "local autonomy" and called for an end to "royal family rule." Despite warnings from Mr. Lewis, some 110 miners from fourteen districts recently answered the insurgent call to a rump convention in Cincinnati and laid plans for a campaign against "dictatorship" in the United Mine Workers. Mr. Edmundson also announced that he would be a candidate for the Presidency at the referendum election scheduled for December. No one acquainted with the set-up in the United Mine Workers concedes Mr. Edmundson a chance of unseating the redoubtable John L., but the movement which he has inspired may cause considerable embarrassment before it is suppressed. Whether by necessity, accident or design, Mr. Lewis has succeeded in grasping enormous power in his admittedly capable hands. Of the thirty-one districts in the UMW, twenty-one have lost their autonomy and are ruled by officials appointed by Mr. Lewis. Against this con-

centration of authority, Mr. Edmundson is rebelling, probably with little hope of success. He will have, however, the secret sympathy of many rank and filers who resent the loss of local autonomy and self-rule.

Greek Rite Indulgences. Whenever a prayer or good work is enriched by the Church with an Indulgence, it serves to inspire us to say that prayer or practise that work. It helps to familiarize us with the numberless jewels in the Master's treasure house. A very great step in that direction was taken by our present Holy Father when, for the benefits of Catholics of the Byzantine Rite, he attached Indulgences to some sixty-two prayers and pious practices proper to their liturgy. These are published in Latin translation in the *Acta Apostolicae Sedis* for February 23, 1944 (issued by the N.C.W.C., June 20, 1944). The wealth of profound yet childlike piety and theological truth found in these Eastern Rite prayers should encourage a fine English translation of the same.

Archbishop Hanna. Death came at the advanced age of eighty-four to Most Rev. Edward Joseph Hanna, who in 1935 resigned the Archiepiscopal See of San Francisco and retired to Rome. It was at Rome that his distinguished career began: he was a brilliant student at the North American College of the generation of Edward A. Pace, later to be Dean of Philosophy at Catholic University, and of William H. O'Connell, destined to become Cardinal-Archbishop of Boston. Studies at Cambridge and Munich completed the academic background of the scholar who taught Dogmatic Theology at the Propaganda College, Rome, and for nearly twenty years at Saint Bernard's Seminary, Rochester, N. Y. Not long after his consecration as Auxiliary Bishop of San Francisco in 1912, Hiram Johnson, then Governor, appointed him to the State Immigration and Housing Commission in recognition of his efforts for the Americanization of immigrants. In the field of labor relations, the Archbishop carried on the tradition of Father Peter C. Yorke and was asked by President Roosevelt to help settle the longshoremen's strike, which in June, 1934, had paralyzed shipping along the entire Pacific Coast. The American Hebrew Medal was presented to him in 1931 as the year's foremost advocate of a better understanding between Christians and Jews; the same year the University of California testified to his civic leadership by honoring him with an LL.D. His fellow members of the Hierarchy made him Chairman of the Administrative Committee of the N.C.W.C. from 1919-35. Archbishop Hanna's was a full life of service that won the affection of his priests and people and the esteem of the San Francisco area. May he rest in peace.

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THE NATION AT WAR

THE outstanding success of the war in Europe, for the week ending July 11, has as before been that of the Russian armies. Their advance has been slowed by opposition to about seven miles a day, but has not been stopped. It now appears that, in their rapid movement forward, they encircled a great part of the German Fourth Army in the forests east of Minsk. For a week these Germans have been fighting to get out, while the Russians have fought to keep them in. The Russians are winning, and this victory is their greatest to date for the current summer campaign.

Germany has had to use her reserves to re-establish her armies in the east. She has suffered heavily and been badly defeated. How this happened is not yet certain. The Germans knew that the Russians were going to attack, and thought they were prepared for it. Whether the Russians were stronger than the Germans had counted on, or whether their generalship was superior, can not yet be determined.

In Normandy the Germans have, on the whole, kept the Allies down to short gains made at the expense of time and casualties. The greater part of the German reserves have not been used. They are being held to meet expected new invasions in France or the Low Countries.

The Allies are engaged in a serious effort to break out of their beach-head. British and Canadian troops are at the east end fighting to clear Caen, and the Americans are at the west pushing south from the Cotentin peninsula. Caen is a small city through which the road and railroad from Cherbourg to Paris pass. Attempts to take it started on June 6, the first day of the invasion; it is only nine miles from the coast. For over a month Caen has been shelled and bombed so that only ruins remain.

In Italy, the Allies are approaching Florence. They are advancing steadily towards the neck of the Italian peninsula. Very heavy resistance is now being met. Italy with its mountains and its stone villages is an ideal country for defense. The Germans are taking full advantage of this.

In the Far East the Japanese, having failed in their invasion of Manipur, are withdrawing from India. They have also just lost Saipan, taken by American troops. They fought stoutly for that tiny island, which is an air base. It is one more step to Tokyo. COL. CONRAD H. LANZA

WASHINGTON FRONT

AS spirited and important a policy clash as Washington has seen in some time has centered on the question of converting certain industries back to civilian production. WPB Director Donald Nelson has favored a slow conversion, which he believes could be done without interference with the war; the Army and Navy have been insisting that the war is not far enough along and that it would be a grave error to convert too soon.

All the argument here is not on one side. Since the Normandy beach-head we have seen decisions in Washington to expand production in tanks and heavy-artillery ammunition, and it has been disclosed that we have been expending four times as many shells as the Germans.

Plainly, with battle tides subject to changes which may force rapid, overnight decisions for greater production in certain matériel fields, it would be dangerous to go too far in the swing-back to civilian output. The Army appears to feel also that reconversion, once begun, might be difficult to control, and that the whole thing could be psychologically bad in giving people an idea that, after all, the war is just about over.

But Mr. Nelson's position has been that reconversion could be begun without any jeopardy to war output. WPB labor officials say that already many small plants which were in war work as subcontractors are idle and should be used now for civilian output.

The list of civilian goods needed is long, of course—washing-machines, electric-irons, alarm-clocks, electric-fans, household utensils and dozens of items either no longer procurable at all or very rare. And there is a surplus of aluminum and perhaps some other basic materials.

A compromise settlement has been reached which is calculated to allow an approach to resumption of civilian-goods output in several different steps, and major phases of this gradual return to peacetime production are still subject to review in the light of the military situation next month. Skilful Government handling of this whole question in coming months is a matter of grave importance in achieving an orderly transition which will send as many men as possible into peacetime jobs without jeopardizing the war effort.

CHARLES LUCEY

UNDERSCORINGS

RECEIVING a large contingent of Canadian troops with their commanding officer, Gen. Thomas Burns, and six other generals, the Pope spoke of "the vast potentialities" and "striking progress" of their country. "You must strive and you must pray," N.C.W.C. *News Service* reports the Holy Father as saying, "that when the present tragedy is over, men will accept, will grasp this Divine Gift of universal love of all people, will press it to their hearts and treasure it forever."

► Because Mexican law forbids the wearing of religious garb, twenty-three nuns of nine Communities left San Antonio dressed as laywomen to take part in the Seminar at the National University of Mexico conducted by the Inter-American Institute of the Diocese of Kansas City.

► Father Frederick J. Kinsman, convert lecturer and author, once Episcopal Bishop of Delaware, died at Lewiston, Me.

► A daily "Pause for Prayer" each morning at eleven o'clock until the war ends was inaugurated by civic authorities at Pittsburgh, *Religious News Service* announces.

► Welcoming priests to The School for Social Action of the Catholic Rural Life Conference, Most Rev. Joseph H. Schlarman, of Peoria, stated: "Cooperatives and Credit Unions may well be a strong contributing factor to economic rehabilitation in the postwar world." Also, an NCRLC School was opened at Stillwater, Okla., where Dr. Henry G. Bennett, President of Oklahoma A. and M., was host.

► Senior Girl Scouts at the USO Club at Atlanta care for babies Sunday mornings so that mothers—many of them wives of servicemen living near by—can attend Mass; at the Sacred Heart Parish, Pittsburgh, the Sisters of Charity run a similar nursery.

► The Academy of American Franciscan History announces the first issue of a new quarterly, *The Americas*.

► Allied soldiers helped carry the coffin of Pope Pius X—"the Pope of frequent Communion"—after the recognition ceremonies in the cause of the beatification of the Pontiff, who died in 1914. The body, placed in a sealed coffin, was moved to the Grotto of the Basilica of Saint Peter.

C. C. F. VICTORY IN SASKATCHEWAN

E. L. CHICANOT

THE victory of the Cooperative Commonwealth Federation in the recent Saskatchewan election, which has administered a considerable jar to Canada at large, cannot be entirely without its repercussions in the United States. It is difficult to regard with entire complacency the establishment of a government labeled, and admitting to be, socialistic in a neighboring country of such intimate relations, even though its sphere of influence be a single and sparsely-populated Province. The question arises, not unnaturally: Is Canada going socialistic?

There is no denying that the overwhelming triumph of the C.C.F. in Saskatchewan, where that party secured 45 of the 55 seats, was a great surprise to the general public and almost as great to most political observers and students. The capture of some additional seats from the Liberal incumbents had been anticipated and conceded, but no prophet had gone so far as to predict the complete overthrow of the government in office and solid occupation by the C.C.F.; for the trend of conversion to C.C.F. doctrines and principles had seemed to be pretty much on the wane for some little time.

The popularity of the party was probably at its peak at the time of the Ontario election, when it captured 28 of the Provincial seats and constituted itself an undisputed and formidable opposition. It was about this time that a pronouncement following a plenary council of the Archbishops and Bishops of the Catholic Church in the Dominion was widely interpreted as permitting Catholics to become members of the party—which had been somewhat in doubt. However, closely following this enunciation, sporadic utterances by prominent men in the C.C.F. seemed to proscribe it in the eyes of many Catholic well-wishers and alienated many others willing to pursue a moderately socializing policy. There was definitely a feeling that its outspoken revolutionary views, to which columns of reporting and of vituperative comment were devoted, in the press and on the air, throughout Canada, had weakened it as a threat to the older parties.

How then can we explain the walkover at the recent election?

Politicians and the press of all colors have been busy endeavoring to do this very thing, and it is reassuring to be able to report that their views would uniformly tend to negative the natural assumption that this Provincial coup is the entering wedge for the introduction of Socialism in Canada. There is universal agreement that the general political unrest which has been evident in the West for some time—grievances attributed rightly or wrongly to the existing Liberal government at Regina or Ottawa—had a good deal to do with it. The time had come for a change. The Liberal party, which had been in power in Saskatchewan for about forty years—or practically since the creation of the Province—had had its own way so long that interests of party had long supplanted those of the state.

In their pre-election campaign the C.C.F. leaders claimed that they were not Socialists, and repudiated the much-publicized theories of their more revolutionary confrères who would socialize banks, insurance companies, the land, etc. There was fear that support of Progressive Conservative candidates might split the vote and return the Liberals, perhaps weakened, to power. So the people of Saskatchewan

overwhelmingly supported the C.C.F. and swept the party into office.

The first declaration of the new Premier, T. C. Douglas (who, by the way, is a Baptist minister), would go to show that he intends to stick to this path of moderation and to allay any fears entertained as to the introduction of really revolutionary measures. "There will be no sensational moves" he said at his first press conference:

We mean to carry out programs for each government department for the next four years. At the end of that time we will seek a mandate from the people to continue. There will be no socialization for the sake of socialization. The C.C.F. government will carry out the amount and kind of social ownership determined by the needs of the people and their economy.

Two kinds of common ownership are planned for Saskatchewan—cooperative ownership and public ownership. Some aspects of Saskatchewan's economy are already socialized—for example, the wheat pool cooperative. Others, such as some of the new industries planned—producing grain alcohol, flax-crushing plants, plastics production, etc.—may be instituted by the Government and owned by the public.

As far as the socialization of industry is concerned, the sole test will be restoration of industry to the public. Where the people have lost the right and the opportunity to engage in a business because a monopoly keeps them out, the C.C.F. will restore that right. Inauguration of large-scale businesses tending to monopoly will be discouraged rather than stimulated, and wherever monopoly has divorced control of economic livelihood from the people it will probably be taken over. A great majority of the retail stores in Saskatchewan are owned and operated by individuals who do not bar the field to further enterprise. Hence the Government has no intention of taking them over. But some existing industries, such as the cement-manufacturing monopoly and the mining corporation, which operate to the exclusion of further individual participation, are in line to be taken over by the Government.

The same principle holds good with regard to the socialization of land. Nearly eighty per cent of the farms in Saskatchewan are in the hands of the farmers, and there is no point in taking them over. There is, however, a tendency for mortgage companies and similar interests to centralize the ownership of property, and this is to be discouraged through a stoppage of all farm foreclosures and evictions for debt.

An endeavor will be made to refund Saskatchewan's debt at a lower rate of interest and, if the Government is prevented from getting reasonable terms, it will have to try other measures. Which suggests that it may follow Alberta's example of compelling bondholders to take a lower rate of interest or nothing. As part of the labor policy there will be a complete revision of minimum wages, and compulsory collective bargaining—at present merely in force for the duration of the war—will be made a permanent feature of the Province's economic life.

Such a program can scarcely be considered revolutionary or alarming. As some commentators have said, the platform, outside of forbidding farm foreclosures and evictions for debt, might quite easily have been offered by any non-Socialist party. *L'Action Catholique* of Quebec comments: "The C.C.F. program contains a great number of reforms which the Quebec Government brought in by legislation about ten or fifteen years ago."

In the turmoil of speculation which the sudden upheaval in the prairie Province has created, the experience of its

sister Province, Alberta, comes forcibly to mind, with the possibility of a parallel suggesting itself. In 1939 the Social Credit party was victorious at the Provincial polls in Alberta, and went into office amid great consternation throughout Canada and something like derision in other parts of the continent. It promised payment of monthly social-credit dividends and the establishment of a revolutionary banking system after the social-credit theory. It has never paid any dividends and it was thwarted in its endeavors to introduce unorthodox fiscal practices when these were declared outside the limits of Provincial rights. Yet the Social Credit government is still in power. Turning its back on these heterodox theories, it settled down to giving the Province a thoroughly satisfactory government along progressive democratic lines. Furthermore, the Social Credit has in the intervening time become a national party with adherents in most Provinces.

This is, in all likelihood, what is to be expected from the C.C.F. in Saskatchewan. As one of the Dominion's leading journalistic critics put it: "We expect to see a decidedly Progressive government in Saskatchewan, but we do not expect to see a very Socialistic one." Authority often brings with it counsels of moderation, and administration promotes sober realization of the responsibilities of office. Within the bounds of Provincial limitation no great revolution can be undertaken, and it is unquestionably all to the good that for even such mildly socializing experiments as the new government in Saskatchewan may undertake, a thinly-populated Province should provide the laboratory rather than the whole nation.

As far as the Federal scene goes, no one seems disposed to forecast the effect of the C.C.F.'s conquest in Saskatchewan with any definiteness or certainty. That it had a vastly disturbing effect upon the older parties goes without saying. And that it has temporarily postponed an imminent election is the general view. It is widely held that the toning down of the C.C.F. platform and the mildness of the promises made to the Saskatchewan people were with an eye to the coming of a Federal election and the securing of further support for the party in all parts of Canada. For it must be remembered that the C.C.F., born of a group of farmers and laborites in Alberta in the stress of the depression, has grown and spread into a national body, has become the official opposition in three Provinces and has active organizations in all. More than ever now it is to be definitely regarded as Canada's third party.

All in all, Canada is not vastly disturbed over the fact that one Province is now to have a C.C.F. government. It does not in the least believe that the country is going Socialist, any more than it went Social Credit. There is no fair-minded man but can unhesitatingly subscribe to the more moderate policies of the C.C.F. Many have been alienated by the extreme views expressed by prominent men of the party. Others, while possessing unbounded admiration and respect for the personnel of the party and their evident altruism and sincerity, have opposed them on the score of lack of experience and utopianism. But the C.C.F. has evangelized vigorously and widely and has at length crowned several minor triumphs with what adds up to a really great victory.

Saskatchewan becomes the testing ground for C.C.F. theory and, though the party cannot in one Province put its policies into force on the same scale it could in the Federal field, it can do much to implement its doctrines and promises. The future of the C.C.F. would seem to stand largely on what happens in the next year or so, or even the next few months, in Saskatchewan.

FULL EMPLOYMENT: THE POSTWAR PROMISE: II

JOSEPH P. McMURRAY

(Second article of a series.)

IN SPITE of the evidence of our war production, many persons find it difficult to believe that we can really expect to achieve this high level of output in a peacetime period. Yet the rapid advance in techniques of production makes it clear, not only that we will be able to produce this large output, but that unless we do so we will not keep all of our workers employed.

Many technical advances of the 1930's are a matter of common knowledge. The revolution in the manufacture of sheet and plate steel is such a striking illustration that it may be worth describing in detail. In the old process, the white-hot ingot was driven back and forth through the massive power-driven steel "wringer," or mill, until finally it became a long flat plate a few inches thick which was then, if required, sent through another mill to be rolled out further. In the new "continuous strip mill," a long series of mills extends in a straight line for as much as a quarter of a mile. In an amazing and spectacular process the ingot passes without pause from one mill to the next until, virtually without human attendance, the steel appears at the far end as a long thin sheet which is automatically rolled up and deposited on a moving belt. By this technical change the total amount of steel-strip produced per worker (including the workers who manufacture and service the machines) has increased by twenty-five per cent.

The change in steel fabrication is typical of the continuous technical advance which reduces the labor needed on a given operation, and at the same time raises the *potential* level of living of the nation. If the displaced workers find new jobs, their subsequent production adds to the volume of output. The average output per worker increases, and a larger total of goods is available to the public. With cost of production decreased, prices will be lower or incomes higher, and we can buy the added volume of goods and services. But if our economy is not geared to full production, and jobs are not available, technical advance is transformed into unemployment.

Similar advances have taken place throughout the entire economy. The spreading use of electronics—the "electric eye," automatic electric controls, electric precision heating, etc.—have increased the output per worker. In countless industries, when an old machine wore out or became obsolete, it was replaced by one capable of greater output with fewer attendants. Output per worker has also increased because of work simplification, time- and motion-studies, statistical quality control, introduction of assembly-line methods, and the like. Improved alloys have come into a greater variety of uses. For example, alloy steels have been created, so ductile that whole automobile doors, tops and fenders can be shaped in great presses from flat steel sheets. Complex forms, more attractive than the older and more costly ones, have been molded from synthetics in one operation. In the field of transportation have come the extension of pipe lines, the growing use of trucks, the increase in size of freight-car loads and in length and speed of trains.

The war has provided an added outlet and stimulus for the inventive mind. Many of the techniques now developed will have peacetime applications. The stock of machine tools and human skills now being developed will add tremendously to our productivity.

Planned development will go on. The invention of organized invention, Hendrik Willem Van Loon said, is the most important invention in the history of man. In 1920 there were 300 industrial-research laboratories in the United States; in 1940 there were more than two thousand. Every year the research centers of our universities contribute a steady flow of new basic scientific discoveries. In a variety of government laboratories, unheralded research work adds to our scientific and technical progress. Continuation of technical advance is inevitable.

Of course, not all inventions arise in laboratories, nor in laboratories do they spring automatically from test tubes. It is the creative intelligence of men and women which sees the first possibility, and brings it to final consummation. One development may stem from an inspirational flash in the mind of a farmer; another from idle conversation at a union meeting; a third in the laboratory of a university; and a fourth from the staff of a huge industrial corporation.

While it is impossible to foresee specific inventions, we may speculate on the general course of future advance. The postwar years will certainly be the age of plastics and of the light metals. We shall have new and even more versatile synthetics, new hydrocarbons, high-octane gasolines, new steel alloys, high-speed machine tools. Pre-fabrication of houses has been developing for years. The experience gained in applying this method to shipbuilding may bring it to postwar maturity in the housing field. New light structural materials, laminations of plastics and wood, and new insulating materials, may further revolutionize the method and cost of home construction. Tremendous decrease in weight and increase in the efficiency of the automobile is possible. Slowly, then more rapidly, the airplane may supplement the older forms of transportation. The quick-freezing of foods, and their dehydration, may grow in importance.

Improvements in farm-machinery, and the results of recent agricultural research with regard to crops and livestock, promise to increase farm output per worker. We shall be able to manufacture fertilizers abundantly and cheaply. Substances which exert control over the rate of growth of plants have been discovered; better methods of combating insect pests are now available, as well as highly successful means of eliminating internal parasites in livestock have been developed.

Unfortunately, because the market for certain farm products has stagnated, we have come to think of increased farm output not as a blessing but as a curse. In a full-employment economy, however, the demand for farm products will increase and, since it appears that the number of farmers will decline, income per farmer will rise. Nutritional science is producing changes in our food habits in ways which increase our demand for the farmer's skills. New uses are being found for the staples. The introduction into America of the soy bean brings a new staple with an amazing variety of uses.

Like the efficiency of machines, human efficiency will also increase. Throughout the economic system, men and women will become more effective workers as improved education and training exert their influence, and as higher income permits the mass of the people to avail themselves more fully of educational opportunities. But we must maintain full employment or, in its absence, human skills will stagnate and work habits deteriorate.

It is through these increases in efficiency, even more than because of an increase in the size of our labor force, that we shall be able to produce a greater volume of goods and enjoy correspondingly higher incomes.

What will a high-income economy look like in a normal peacetime year? Let us assume that the war ends in 1945,

and that it will be an unqualified victory for our side. Let us further assume that the peace will provide for the economic rehabilitation of the world. The demand created for our products, plus the backlog of demands existing in this country, should encourage a speedy conversion and, with the proper controls, result in minimum transitional unemployment. By 1950 the economy should be over the immediate effects of the war and back to its peacetime stride.

The population of the United States in 1940 was 132 million; in 1950 it will be not far from 144 million. We shall have approximately 60 million workers, as compared with 55 million in 1940. The increase will not include all the mothers who in peacetime choose to serve their country by caring for their families, or the aged whose long labors have entitled them to leisure, or the young who should be in school. Nevertheless, because our population is aging, the number of workers in older age groups will have increased slightly. The number of young workers will have decreased. Because higher incomes permit it, more young men and young women will be continuing their education. In 1940 there were almost four million workers below the age of twenty; in 1950 it is estimated there will be some 700,000 less—a decrease of more than one-sixth. The number of women workers will have increased. For several decades, women have been entering gainful occupations in increasing numbers. The war has swelled this tide. Even though, at the war's end, many women war workers will leave their jobs for home cares and pleasures, others will remain at work. In 1940, 13 million women were in the labor force; in 1950 there are likely to be nearly 16 million.

Six million people who lived in agricultural areas in 1940 will probably have migrated to non-farm regions. If this migration occurs, the farm population will have decreased, for farm births will not fully replace deaths plus migration. The agricultural labor force will have declined by almost one million but, because of the increase in agricultural output per worker, farm production will rise rather than fall.

In the mechanical industries (manufacturing, mining, construction, transportation, public utilities), output per man-hour will rise by perhaps four per cent a year. In other activities—wholesale and retail trades, services, amusements, government—the rise in output per worker will be slower, because the nature of the work provides less opportunity for the use of mechanical aids. Wholesale and retail trades and government have absorbed an increasing proportion of the total labor force as national income has risen, and it appears they will continue to do so. In 1950, sixty per cent of the non-agricultural labor force is expected to be engaged in non-mechanical pursuits, as compared with 57.5 per cent in 1940.

If we assume that non-agricultural workers are distributed in this way, and if the increase in output per worker is as indicated above, the total output of goods and services will rise so much that the income derived from it, at 1939 levels of prices, will equal \$125 billion.

This is not a mere vision, but a practical, matter-of-fact calculation based upon present trends in population and in the labor force, and upon the clear and heartening fact of American progress in production in recent years. (This is based upon a preliminary estimate of "The National Output at Full Employment" by Everett E. Hagen and Nora Boddy Kirkpatrick, to be published in the September *American Economic Review*. The authors have incorporated into the article many of the ideas and suggestions of Dr. Hagen of the Federal Reserve Board and Prof. Paul Samuelson of the Massachusetts Institute of Technology.)

Our economic potential is enormous. The recognition of

this should serve as a promise and a warning. The production of such a volume of goods and services makes possible a level of living higher than we have ever known and the opportunity for employment for all those who seek it. It holds forth the promise of a full and secure life. It offers freedom from want and gives release to basic human urges. Full employment and the income it produces will permit individuals some measure of the self-expression which all men desire. Those who farm may share the comforts, the educational and cultural life of the cities. Gardens and small homes, which will be available to city dwellers of a high-income society, will permit them to have contact with the soil. Love and the joy of family life need no longer be sacrificed for economic security. Children may be born to enjoy the fruits of an increasingly abundant world in which material well-being may serve as a means to attainment of the good life.

Warning is needed that, unless we achieve our full potential, there will be widespread distress. If, in 1950, we should produce a volume of goods and services no larger than in 1929, 24 million men and women—fighting men now on the battlefronts in Europe and Asia, women now on the assembly lines or at the typewriters of war industries—will be tramping the streets in idleness. A level of activity which we reached in 1941 would, in 1950, result in unemployment of almost 16 million.

Never again may we permit such a condition to exist. We know too well the disastrous consequences. Unemployment produces dry rot in the social structure, because it causes economic privation and saps the individual's faith in his own significance. Nothing is more corrosive of the human spirit than the indignity of not being wanted or needed. A society which denies men a useful place will not command their allegiance. A minimum requirement for the stability of our social order is to give all persons the opportunity to contribute their efforts and talents.

PUTTING BACK THE PIECES

JOHN LOUIS BONN

IF segregation of types of learning has reached its ultimate so that its evil is obvious, that is good, possibly, even though its evil be more evil than we had imagined. If there is a tendency toward integration of education, that is good also, and perhaps even better than we can imagine. But I wonder if the same optimism can be maintained when we view a wider world—the wider world of religion and of society in general? I am not answering any of these questions, and I am carefully putting them all in the subjunctive, but I am stating a wonder which is deeply disturbing to me, at least at this moment when, in the absence of the Protestant Chaplain who is on leave, I am in constant daily contact with what I can only regard as the over-liberal acceptance of me as the Catholic shepherd of a large Protestant flock. What I miss and mourn is the protest, as I most sincerely miss my excellent colleague, the Protestant.

I know, of course, that there is a tendency back to religion, but what I want to know is what kind of religion? I am perfectly aware that there is a growing movement toward Church Unity. But toward what Unity, and what Church? For it is hard to fancy Church Unity with no Church, although that is what it looks like.

But, first of all, it is necessary to say a few words about

the partitioning, and to mention something about specialization in the field of religion. It is obvious by now that such a tenet as the private interpretation of Scripture would inevitably lead to a public misinterpretation of Scripture, since man, not being made to live alone, would surely find some other private citizens like himself who would interpret Scripture as he did. Inevitably there would be sects upon sects, each bitterly asserting that its private interpretation was the only public revelation. Yet the point there is, as Mr. Arnold Lunn keeps pointing out, that each of these resulting sects believed that it was right, and acutely opposed the other sects. Each one was, not A religion, but The Religion, which was a bad start, truly, for the doctrine, if such you can call it, of private revelation. It was a long time assuredly before private revelation really became private, so private in fact and so individual that the sects themselves dissolved before it, because the private judgment was no longer a faith, no longer a conviction, and scarcely even an opinion. The original dissolution was a stern splitting into clear fragments; the present dissolution looks much more like the unity of decay.

There were several other causes besides private interpretation of Scripture, all of which were contributory toward the same immediate results and the same ultimate conclusion. The idea that faith was not a thing of the intellect, but of the heart, a kind of good feeling, made the only norm of faith, logically enough, when and how you felt good; so that eventually it did not matter what you felt about so long as you felt, and if you did not feel at all, then there was no use in bothering. And the most personal thing in the world is one's personal feelings, for it is certainly a fact that one cannot argue on matters of taste.

There was, of course, also, the matter of form—or rather of forms. At first this meant only that content was everything and external form was nothing; and then it meant, by a queer linguistic accident, that internal form was nothing, and external form was everything; and then it meant that neither substance nor accident, soul nor matter was anything; and when that was reached there was unity indeed. There was the kind of mad unity which makes it possible for all Christians to use the same words and to mean utterly different things.

The policy of departmental division has gone about as far as it can when it sets itself up as a limiting action to the powers of the Holy Ghost, for a world which tries to avoid all norms has norms all its own, and the chiefest of them has been till recently the norm of segregation. This is so important a law, when it comes to dealing with matters ecclesiastical, that there are very few people, for instance, who will question this dictum: The Church—by which they mean churchmen—should not meddle in politics. Accepting the word "meddle" as a bit of cheap, empathic rhetoric, and not quibbling about it, I have frequently asked a very innocent question, which was "Why?" I am then told that politics is no place for priests, which has nothing to do with the question, and again I ask "Why?" And I am told that the priest's place is in the church, by which I suppose they mean the church-building, and again I ask "Why?" I had thought that his place was in the whole world and among all nations until the end of time, and that he had a Divine commission to go forth. I had thought that he should be where men are, and that his duty was to meddle in everything which had anything to do with morality or ethics or right thinking; and that until the day came when government was completely divorced from ethics, and statecraft from morals, and politics from right thinking, he would simply have to meddle. Or am I to conclude that that day has

come? I hope not; but in any case I should have to amend my original assertion to add that he must meddle as long as government is unethical, statecraft immoral and politics wrong-headed; and that he would have to be peculiarly meddlesome if all of them became amoral because, whatever else their rights, that right they have not got.

Yet there were some who agreed with me, only they agreed with me wrongly. They shook their solemn heads slowly and admitted concessively that a priest is a private citizen and consequently has a right to speak on politics, which was directly opposed to what I was saying and, as I see it, a very horrid manifestation of furtherance of the private-person debacle. My point was that he had a duty as a priest to talk about morality, ethics, right thinking in any of its phases, and to do it as a priest, under the guidance of his Bishop, in conformity with the policy of the Church, in the humility of his dignity, as the most public of public citizens. In other words, I was affirming the right not of the churchman, but of the Church, to interfere in politics.

As far as that goes, everyone concedes the right. In a crooked sort of way everybody recognizes the right and demands the exercise of it as a duty. Consequently the Church is always damned if she does and damned if she doesn't. The Church, which must not interfere in politics, must interfere when Italy marches into Abyssinia, when Franco rises up in Spain, when De Valera will not oust the ambassadors. She must not interfere in politics unless they are the politics of our enemies, but then she must interfere. She has the duty to mind her own business unless that business happens to be our business. She must not use her great moral pressure, but she must use her great moral pressure. What is the matter with the Church? Why doesn't she speak out against . . . why doesn't she keep quiet about . . . what does the Church intend to do about the world after end of the war?

These riddles are symptomatic of two things—the segregation-norm as men try to make it universal, and the unity-norm, the norm of the future, as they try to use it for their own ends. There is the confusion; the clarity is on the part of the Church. The Church has a policy of keeping out of politics and it also has a policy of interfering with politics. Now, lest this seem to be paradoxical, we must observe that the Church has been given some rather distinct Divine commissions—to render to Caesar the things that are Caesar's, to be obedient to your earthly rulers as to God, to cite merely a couple.

The Church keeps out of politics in every case wherein it is morally possible for her children—even with grave disadvantages—to live a Catholic life under the government established; but she interferes in politics at the moment when, and in the place where, that possibility ceases. She punishes her own children by cutting them off from herself when they interfere with a government under which they can, even though embarrassingly, save their souls; and she is harsh with them as she was with the *Action Française*, whose members had the desire to set up a Catholic government, which would certainly appear to be better than the pagan government which preceded the fall of France, and certainly more to the practical advantage of Rome. She would not interfere with that pagan government, but she would interfere with the pagan government of Germany and the paganism of Russia, because totalitarianism and atheism as government policies made it practically impossible for human beings to save their souls.

And as far as being consistent in the policy goes, she began it with a stern three-hundred-year struggle against paganism and totalitarianism in the Roman Empire, where

her blood testified to her belief; and now, seventeen hundred years later, she would willingly enter upon another three hundred years of the same kind, if need be. The Church will meddle in politics whenever politics meddles with her; and the churchmen will proclaim the right from the wrong in politics as in everything else so long as there is a voice to speak or an ill to remedy. Church and churchmen will refuse to be segregated so long as authority is a moral issue, so long as education or elementary human rights are moral and theological issues; and that will be until the end of time.

In fitting the pieces back into the puzzle, then, we must be on our guard. We must be sure that we understand precisely what the pieces are and precisely where they fit. We must have regard for the pieces as individuals, certainly, and as great a regard for their relations to the other pieces which are around them, realizing that if one piece is out of place, the whole pattern cannot be reassembled. What we want is a unity—and a unity of design, not a unity of formlessness; we want a pattern that really respects the surrounding pattern and that knows its place while, at the same time, it does not deny its relationship. By all means let us have a unity of churches—but is it not sensible to think that a real unity of churches would form a Church, and that that Church would be The Church, the Church with its full exercise of authority over the whole scene of human living, the Church with its social mission for the salvation of all men, the Church with its unity of belief, its clarity of faith, its sacred consistency?

There are two ways of putting back the pieces. One is to toss them all into a box and to close the lid; the other is to place them bit by bit into position. The first way is speedy and the second way is slow, but only one way makes the picture.

TEACHING LABOR PROBLEMS IN OUR HIGH SCHOOLS

BROTHER JUSTIN, F.S.C.

DUE to various causes, the past few years have seen the problems that flow from industrial and labor relations the object of growing interest. Our legislatures have enacted laws; boards have been created and committees have been appointed to investigate and to report. To these efforts have been added, in the more recent of these years, the proposal that our secondary schools make labor relations the subject of a formal course.

Some States have already gone beyond the proposal stage and now require formal study of industrial and labor relations by their secondary-school students. Many of our school administrators in other States, though aware of the difficulties involved, are most anxious to translate this proposal into practice. Still others are satisfied that our present courses in ethics, civics and religion are achieving the purpose of a course in labor relations. One group—happily small in numbers—feels that this specialized course is needed but that the very complex subject can be taught in our secondary schools by any member of the faculty who wishes to handle this course or, better still, by any member of the faculty appointed to teach it. Opposed to this proposal are those who either deny the need for such a course in high school or, if admitting the need, hold that the staffs of the secondary schools do not possess the labor specialists required to teach the course.

In the latter group, the more numerous element seems to

be composed of those who refuse to admit that the curriculum of our secondary schools should be changed to allow further study of industrial and labor relations. Some of those opposed to the change base their opposition on definite reasons; for others, unfortunately, the opposition seems to be the result of deadening inertia. Labor problems are complex, but they *can* be intelligently and interestingly taught in the secondary schools by teachers who are not recognized specialists in this particular field. Today, an abundant literature on the subject greatly aids the instructor possessed of a good foundation in economics, labor history and the Encyclicals.

The opposition to introducing a study of labor relations into our secondary schools naturally brings discouragement to those who believe the course should be given—particularly in the Catholic secondary schools—as a means of bringing to our students the teachings of the Social Encyclicals. But discouragement is, reportedly, a common commodity in this vale of tears. The fear of what could happen, should our classes be staffed by those dangerous people who believe anyone can explain these Encyclicals, is more fatal to zeal and enthusiasm than any discouragement. One need not be an exceeding sharp observer to see that from such classrooms could emerge a generation of rabblers.

Those Catholic educators who favor introducing the formal study of industrial and labor relations into our secondary schools agree that such a course would be an excellent way to bring to our high-school students the Catholic principles underlying these relations and, above all, our philosophy of government. Generously presuming that our Catholic colleges are doing their duty in this matter, the advocates of this new course point out that but a small percentage of Catholic children graduate from a Catholic college. If, then, they say, we are to acquaint our people with Catholic teaching and the Papal proposals in these fields, and if we are to bring to our people the rich counsels of our American Bishops—which are to be found in the programs of social reconstruction offered to the American people by the Administrative Committee of the National Catholic Welfare Conference—we must avail ourselves of the opportunities offered in our secondary schools.

For those who may have qualms whenever they come across the term "labor relations," it should be pointed out that any course dealing with industrial relations and labor from a Catholic viewpoint would be fundamentally a course in the philosophy of state—a course stressing not only duties of the state towards the members of the state, but also those bounds which the state may never pass and those that it may cross only for serious reasons.

Catholics of all classes and conditions should be interested in what is generally termed the labor question. Long before our present economic problems began haunting Western civilization, Aquinas wrote: "For an individual man to lead a good life two things are required—the first, and most important, is to act in a virtuous manner; the second, which is secondary, and, as it were, instrumental, is a sufficiency of those bodily goods whose use is necessary for an act of virtue." A solicitude for the spiritual well being of our neighbor will inspire us to engage ourselves to obtain for him "a sufficiency of those bodily goods whose use is necessary for an act of virtue."

Our economic structure is a very complex thing. The individual "little man" can easily become its baffled and helpless victim. If we fail to teach the greater number of people in our urbanized civilization to care for themselves, to solve their economic problems as much as possible without the direct aid of the state, then the state will step in to help them and to remove their economic difficulties. Even when

men of good will are the governors of the state, the people will soon become its wards, if not its slaves, if the state is called upon to solve all their problems. Today, when the doctrine of the all-powerful state is the accepted philosophy of so many in high government posts throughout the world, the threat of slavery in the modern state is very real.

One serious problem may confront the administrators who desire to introduce this course into their schools. They may find themselves lacking the trained personnel needed to get from such a course the excellent results it offers. The greater number of the teachers in our secondary schools at this time—due to the fact that they made their preparatory studies in the years preceding the present widespread interest in political and economic branches—may lack the formal training needed. Yet this problem presents no insuperable handicap. Most of our secondary schools, for economic reasons, are located in or near the larger population centers—centers that are usually not too distant from some Catholic college. In the past, when our colleges were confronted with similar problems, they successfully solved them. Certainly our Catholic colleges are presently in a condition to organize extension courses in these subjects for the benefit of our interested secondary-school teachers and administrators.

The practical problem that may exist, however, is that of bringing the colleges, with their academic supplies, into a market where they will meet the seekers after these supplies. Maybe we need a group of entrepreneurs of the Lord.

From such extension courses we could expect much good. On every hand one hears pleas for the extension and expansion of the great work being done at present in the Catholic Labor Schools. A harvest stands waiting the reapers. Ever on the alert for opportunities which will advance their cause, the atheistic groups in the labor circles plan "to educate the millions on the issues confronting the nation." In the conflict to decide who shall give the leadership asked by our people in labor relationships, it will be a source of great strength to know that our schools are aware of present needs and are planning to send forth graduates better prepared to meet these problems of life than their older brothers.

If these courses are given by some self-contained unit—be it called an Institute, Guild or School—the future may see the emergence of a pattern for those long desired Catholic Labor Colleges where the representatives of labor and of industry can study the plans for a better world.

WHO'S WHO

E. L. CHICANOT is a Montreal journalist who came to Canada from England in 1910. In the intervening years—except for service in World War I—he has lived in various parts of the Dominion and made a first hand study of their social and economic problems. . . . JOSEPH P. McMURRAY collected the data and prepared the outline of his three articles on postwar full employment while working with the National Resources Planning Board, discontinued last year. Mr. McMurray is now with the Bureau of Labor Statistics of the Labor Department. The final article will appear in an early issue. . . . JOHN LOUIS BONN, formerly Professor of the Philosophy of Literature at Boston College, is now a Naval Chaplain at Ottumwa, Iowa. This is the second of a series of three articles by Father Bonn. . . . BROTHER JUSTIN, F.S.C., has been teaching Political Science at Manhattan College for the past twelve years. . . . REV. JOHN W. SIMONS is Head of the English Department, Saint Thomas More High School, Philadelphia. . . . CHARLES LUCEY, Scripps Howard newspaper man, whom readers will remember as pinch-hitter for Father Parsons during his last Summer's vacation, has again consented to serve as guest columnist this season.

NO perfect means has yet been devised to stabilize the cost of living during wartime. By various means the Government has attempted—and with considerable success—to stabilize *prices*, but this is not the same thing as stabilizing the cost of living. This distinction has finally been established as a result of the long controversy over the merits of the monthly index published by the Bureau of Labor Statistics. The Bureau now admits that its index, which has been used by the War Labor Board as a measure of the rise in living costs and a yardstick for wage increases, merely measures retail price changes for urban workers. It does not reflect deterioration in quality, disappearance of cheap goods, cost of meals in restaurants, bond purchases and other elements of the cost of living. It is not, strictly speaking, a "cost-of-living" index.

To this extent, then, organized labor's bitter attack on the "Little Steel" formula is justified. According to this formula, a fifteen-per-cent increase in hourly wage rates has been granted to compensate workers for the fifteen-per-cent increase in retail prices which took place between January, 1941, and May, 1942. It is certain that the cost of living advanced somewhat more than fifteen per cent during this period—just how much is debatable. A Committee appointed by William H. Davis, Chairman of the War Labor Board, to study the discrepancy between the Thomas-Meany (CIO-AFL) report and the figures of the Bureau of Labor Statistics has estimated this advance at three to five per cent.

Whatever the difference is, the fact seems to be that hourly wages have not kept pace with the rise in living costs and that, as a result, many workers are worse off now, despite a great deal of overtime, than they were before the war. This situation, if we can accept the word of responsible union leaders, is the cause of much of the unrest in labor's ranks today. Labor leaders are not fooling or playing politics when they criticize the Bureau of Labor Statistics, the War Labor Board, and the President himself, and bluntly demand that the "Little Steel" yardstick be abandoned. The Administration's wage-stabilization policy is definitely under attack.

Under the circumstances, what is the President to do? From the war's beginning, he determined to protect the country from a runaway inflation. Over the protests of almost every pressure group in Washington, he issued his fighting "hold-the-line" order. He jeopardized amicable relations with Congress by unyielding opposition to its strong inflation bloc. The question is, how much longer can he maintain this position? Before adjourning, the Congress renewed the Price Stabilization Act, but in a weakened form. A few days later, the Republican Convention in Chicago placed the President on a political hot spot by condemning "the freezing of wages at arbitrary levels." There is a limit beyond which no politician in quest of re-election can afford to subordinate votes to statesmanship. Has that limit now been reached?

The answer to that question is as important as the outcome of battles raging in Europe and the Pacific. It is important to the millions of our people, including dependents of men in the armed services, who are living on fixed incomes; it is important to workers who, in any race between wages and prices, are certain to finish a bad and disillusioned second; it is important to farmers, many of whom have forgotten the splitting headache which followed the inflationary spree of World War I; it is important to every group in the country, since inflation will handicap the

prosecution of the war and gravely complicate the task of reconversion to a peacetime economy.

This Review has not been unappreciative of labor's plight today. We believe that wages have lagged behind the rise in agricultural prices and corporation profits. We recognize that some adjustment is necessary. But we do not believe that this adjustment ought to involve the wholesale abandonment of the "Little Steel" formula. Such a solution would lead immediately to a general rise in the price level and begin a race between wages and prices that could end only in disaster. One possible solution, as we have pointed out before (*AMERICA*, February 26, p. 575), lies in the extension to the families of workingmen of the family allowances now granted to dependents of men in the armed services. This would lighten the burdens of family wage-earners without threatening at the same time the whole stabilization program.

FAMILY FACTS

UNDER the relentless pressure of reality, the Soviet Government has made many adjustments of its primitive theories in the past quarter of a century. High among its early taboos was the "bourgeois institution" of the family. For the family, by its nature, is opposed to that atomization of the populace which is one of the conditions for the smooth functioning of a totalitarian state. It is not just a bit of biological machinery for producing future citizens; it is a society within a society; it has a structure and government of the family the surest guarantee of the state's welfare.

It will inevitably tend to become conscious of its rights and to assert them—the right to property, for instance, as the condition of its existence and freedom; the right to educate its own members in its own traditions, as the condition of its harmony and continuity. The Christian philosophy of centuries—and the natural philosophy of men in almost every age and time—has seen in the family the real foundation stone of the state, and in the healthy condition of the family the surest guarantee of the welfare of the state.

Having discarded all these beliefs some twenty-five years ago, the rulers of the Soviet are at length beginning to realize that the machine-gun and the concentration camp are no stronger than the pitchfork when it comes to throwing out Nature; it always comes back.

From a facility in divorce which out-Renoed Reno, Russia has moved back, and has recently tightened the divorce laws even more. The legal fee is quadrupled; it is no longer a sufficient excuse to say that "we can't get on together," and courts are instructed to aim at reconciling the applicants rather than at setting them free.

At the same time, family allowances are made available on the birth of the fourth child rather than the seventh, and benefits to prospective mothers during pregnancy are extended. (It is interesting to note, by the way, that in Russia there seems nothing unusual in having four children.) Medals of honor will be granted to mothers of large families.

Premier Stalin is usually reckoned to be a hard-boiled super-realist; and certainly the above legislation is a recognition—partial, at least—of the superiority of fact to theory. The Premier wants a strong Russia, and seems to be finding

out the way to what he wants. Is it carping to suggest that a second look at some of the other beliefs jettisoned by the Revolution might bring him to the even more realistic conclusion that the fullest strength is achieved only by a free people? With true freedom of religion, freedom of speech and press, free participation in political decisions, the Russian people can rise to their full stature. No tutelage, however good, can ultimately satisfy a people worthy of freedom.

PEORIA PLAN

EVEN more important for its psychological effect on the men in the armed forces than for its contribution to the solution of the postwar employment problem, is the community planning the city of Peoria has recently announced.

The city has over two hundred commercial and industrial establishments, and fifty-three of these have already pledged rehabilitation and jobs to all returning veterans, no matter what the nature of their physical disabilities, even including total blindness. Other communities, such as Denver, have already signified their willingness to take care of their returning wounded. Peoria sets an example as to how individual firms and businesses may pledge themselves anew to abide by their obligation to re-employ their men and women now serving in the armed forces, and likewise guarantee to rehabilitate their disabled ex-employees.

Such a wise and Christian attitude will help immeasurably to lessen the problem of jobs for the returning; at least, it will if other communities throughout the country emulate it. But beyond that, think of the effect it will have on the morale of the fighting men. No longer will they have to look forward merely to well meaning and essential, but necessarily cumbersome and impersonal Federal rehabilitation; these Peoria men will know that their own neighbors and friends, their bosses and fellow employes, are the ones who will be at their shoulders during the up-hill fight to find again a useful place in society, should the fortunes of war bear hardly on them. This is not only the spirit of neighborliness; it is Christian love for one's own.

That love ought to be deeper and more intimate if we take as the framework of its exercise not an industry or a business, but a Catholic parish. Speaking at the National Convention of the Catholic War Veterans, Inc., the Very Rev. Msgr. Howard J. Carroll, Assistant General Secretary of the National Catholic Welfare Conference, pointed out that the 14,791 Catholic parishes of the country are ideal centers for practical work in veterans' rehabilitation. They can, he said, "render a service motivated by Christian charity and human understanding that will be, to say the least, quite as valuable as masses of perforated cards, statistical procedures and all the rest."

Peoria's pioneering in this remarkable labor-management cooperation (it is well to remember that many labor unions have taken similar steps) deserves the attention and imitation of business and industry in every American town. If, in addition, every parish stands ready to fill the gap that business and industry do not manage to fill, we shall indeed have that partnership between public and private agencies which Msgr. Carroll described as the only possible solution of the vast rehabilitation problem that will soon be crying for a practical, humane answer.

DE GAULLE'S VISIT

GENERAL DE GAULLE'S brief visit to the United States may be recorded on the credit side of all-around happiness. The General himself was apparently highly pleased with all he saw and heard. He talked, according to all accounts, openly and agreeably with the President, who had been reported to be cold towards him. The General was apparently satisfied that the United States entertained no covetous attitudes towards France's colonial possessions, and that we would leave convenient naval bases where we had found them.

Doubts seem to have been cleared up as to whether France would be accorded a primary place in the peace settlement with regard to Germany. If France is ignored or subordinated in such a settlement, the French would see in it no hope of a genuine and lasting peace.

There was happy feeling on all sides that the course of administration for and within the French areas, liberated and to be liberated, was from now on to run smoothly. Whatever may be the theory of this administration, its actual practice was facilitated by De Gaulle's visit to this country. He has more confidence in our good intentions, and we, in his own purpose to respect them.

Happiness was created by the fact that for the first time over here we saw the General himself, as distinguished from the many controversial personalities, of varied affiliations and differing degrees of partisanship, with whom he is identified beyond, we believe, his real deserts. De Gaulle, the man and the soldier, made an impression on his several public appearances which was more human and gracious than had been expected. He was sprightly and affable under the Atlantic Seaboard's melting July heat; he was neither pompous nor stiff; he managed his English surprisingly well; and he got a "hand" of cheers and spontaneous enthusiasm from Americans and from his own compatriots, such as few visitors to New York's City Hall Square have ever enjoyed.

Now that emotions have had their outlet, De Gaulle as a symbol has been fittingly glorified, and the kindly, agreeable and honorable thing has been done, we can find another reason for happiness in the General's coming to our shores.

It is this, that with the fine tribute to the honor and integrity of France which this experience entailed, the visit has also served to reduce the personal question of De Gaulle's future status to its proper proportions.

The nature of this question was succinctly put by M. Nicomette, a humble citizen of Normandy who was interviewed by a correspondent of the *New York Times*. The French people, according to M. Nicomette, though they lavish gratitude on their military leaders, are chary of choosing them for permanent political office. They have had too many experiences in the distant and recent past.

The people of Paris, says Charles Péguy, know how to honor their Kings as do no other people in the world; but they also know how to dispense with them. And the people of France, in general, know how to choose their leaders when they are left to themselves to choose them. They are comforted, encouraged, over-joyed, by all and every recognition the United Nations and this country can and will give to the man to whom they owe an infinite debt of gratitude and loyalty. They are hurt and grieved if and when it is refused. But when it comes to the future government of France, her people, despite all their emotional displays, will use the cold, hard sense that the centuries have bequeathed to them.

LITERATURE AND ART

ARTIST AND SOCIETY

JOHN W. SIMONS

IT IS difficult to discuss the relation of the artist to society at any time; it is doubly difficult to do so in an atmosphere charged with war. The feeling seems to be growing, however, that American writers of the twenties served our culture ill: that they portrayed it as diseased and decadent when it was really robust and flourishing; that they gave a picture of *homo Americanus* that the most casual visit to any home would belie; and that they gave comfort and encouragement to Nazi agitators by the myth of a dissolute democracy. Mr. Bernard De Voto, in *The Literary Fallacy*, is especially resentful, and his indictment has point and power.

The very indictment, however, raises a question. What obligation has the artist with respect to the national culture? Granted that he cannot altogether avoid his *Zeitgeist* and that he will somehow express it whether he wants to or not, is the artist nevertheless under obligation to be the conscious champion of what it is the fashion to call "the American way of life?" The problem is a difficult one, especially for the novelist. The novelist must safeguard his independence as an artist and at the same time take into consideration his public responsibility. That he has a tremendous effect on the thinking habits of society goes without saying; that he conditions its emotional life is a truth of even graver consequence. The war has dramatized the insufficiencies of our artists as social critics and as interpreters of the human soul. They have been severely castigated for their failure. Nevertheless, the artist, *as artist*, is a kind of outlaw in times of national crisis. He is valued for his service to the cause for which we fight and for little else. This is manifestly unfair.

There is a danger in expecting the artist to be the voice of the national spirit, and it is well to keep this in mind when we estimate the importance of writers like Emerson and Whitman, who are usually considered prophets of American democracy. The very idea that the artist is the spokesman of a culture is a German idea. Lessing and Herder, trying to free Germany from the literary tyranny of the French, demanded that the artist be the embodiment of the national culture. They expected him to be preoccupied with German ideals, German themes, German landscape; they expected him to eschew every foreign influence. What the logical course of such an attitude will have to be is best revealed in an article entitled "Adolph Hitler and Music" which appeared over ten years ago in the *Neue Zeitschrift für Musik*:

... Soon again German opera houses will give bread to German opera singers, and become homes for the cultivation of German music. In our concert halls we shall witness the re-entry of German artists and German works. German universities and German music schools will give refuge once more to German scholars and German teachers who may be trusted to guide our youth to the great masters of German music . . . German homes—freed from the alien pest—will resound again with works bequeathed to the German people by the German masters. . . .

The overemphasis on a national culture, whether it be authoritarian or democratic, leads to unhealthy inbreeding

and places an intolerable burden upon the artist. Moreover, such an attitude leads to an over-exaltation of the indigenous past and encourages literary evaluations of that past out of all proportion to its intrinsic achievement. America is still young and, in the light of her youth, her literary accomplishment is remarkable enough. But it is still open to question whether her artist-prophets, as opposed to her artist-craftsmen, have served the nation best.

Emerson and Whitman were spokesmen for American democracy. Yet, although they were both contemptuous of European civilization and spoke of its effeminacy and decadence in a manner which is suspiciously familiar, they owe much of their thought to German philosophers. Behind Emerson are Kant and Schelling; behind Whitman is Hegel. Both writers maintain that instinctual behavior is superior to rational behavior; both deny the existence of sin, original or actual; both deny the existence of objective standards of morality and truth; both deny the existence of a Personal God distinct from and superior to the created world of nature. Whitman would elevate every man to the status of the Nietzschean Superman; he would tolerate the very minimum of governmental interference in the godlike aspirations of the individual citizen.

Now, I submit that I think it impossible to realize a democratic society on these philosophical assumptions. For all Emerson's regard for the dignity of man and the virtue of self-reliance, for all Whitman's hope of a world religion based on the fellowship of man, there is a lack of realism in their thought which renders it untrustworthy. I am aware of the particular historical situation in which they were laboring, and I appreciate their achievement in dispelling the gloom of the Calvinistic inheritance. But if man is not totally depraved, neither is he a god; if all men are equal, it is not because they are equivalent stockholders in the Divine Substance.

German philosophy (of the post-Kantian variety) has been the parent of many theories of the nature and function of the state. That these theories—Communist, Fascist, democratic—should be under philosophical debt to Germany ought not to be cause for puzzlement, for contradiction is at the very root of the German philosophical method. Hegel's doctrine of a cosmic consciousness that unfolds through conflict and contradiction to divine ends was not without its influence on Whitman. For this reason Whitman felt entitled to dismiss airily any accusation of inconsistency:

Do I contradict myself?

Very well then I contradict myself,

(I am large, I contain multitudes.)

The point is this: ought we to accept as reliable champions of democracy men whose philosophical antecedents are of a kind which can be made to support opposing ideals of society with equal consistency?

Most critics will agree that the greatest literature was produced in ages when the artist and his society were *en rapport*. Aeschylus used drama to instruct the Athenians; Dante by no means disdained politics; Shakespeare put his "mirror to the times." Why, then, did the American writers of the twenties either withdraw from the public scene or mirror it crazily? Mr. De Voto thinks it was because our writers were educated to believe that our culture was at a lower level of achievement. And he is inclined, rather naively, to place the responsibility for this inferiority complex

on the academic shoulders of Mr. Van Wyck Brooks. Mr. Brooks, for example, had taught that "our language, our education, and our thought are either unreal or vulgar; our life splits into barren intellectuality or mere commerce." Prescinding from the truth or falsity of this damning indictment, is it fair to allow so much power to the literary historian of New England? Has he had a greater educational influence than all the other agencies of instruction within the scope of the nation? Redoubtable man!

The truth is that the disease ascribed to the twenties was not confined to that lamentable decade, and it was most certainly not confined to America. The artist, rightly or wrongly, has been at war with society for some time. Unless we get the larger picture we are bound to misinterpret the American detail. As the writer sees it, there were two interpenetrating causes for the retreat of the artist from life. On the one hand, there was the romantic doctrine that the artist was something "special" and as such removed from the responsibilities of life. On the other hand, there were artists who found the frank materialism of industrial society uncongenial, and forthwith ascended the Ivory Tower.

Goethe's Werther and Byron's Manfred are prototypes of the artist as something special and aloof. Atala, René, Alastor and Axel are in the tradition. Vigny's *Chatterton* is the same thing in dramatic form. But perhaps the most interesting case study of this conception of the artist is Thomas Mann, the German novelist. It is the more interesting inasmuch as Mann, originally in rebellion against bourgeois society and frankly indifferent to politics, has recently become a citizen of the United States and a champion of democracy.

In his earlier days Mann definitely believed that the artist had the mark of Cain on his brow; he was a man without a fatherland, having a "melancholy consciousness of aristocracy." The man of genius could "never be normal in the banal, narrowly bourgeois sense; no matter how favored by nature, it [genius] cannot be natural, healthy, regular." He conceived the artist as being "alien to the normal, and almost psychopathic." Mann's preoccupation with disease, like Poe's and Dostoevsky's, was itself a disease. If great art flourishes on neuroses, we can hardly blame Plato for excluding poets from his Republic.

There is no question here of denying to the great artist gifts which elevate him above the commonalty of men. But this is a far different thing from saying that he is by nature a refugee from life, a vagabond without citizenship in this sublunary world. This romantic concept of the artist who rejects reality to exploit the internal miasma of his own "soul life" has given birth to a weird and diseased literature. Mr. Harold Laski, like many of us who do not share his general view of life, is tired of the literature of the world-deniers. He accuses James Joyce of pushing his peculiar brand of introspection to a point where life "is drained of all social meaning." By reducing the universe to a mood in the subconscious, the author of *Ulysses* "has destroyed the universe."

While, then, we cannot lend acceptance to the view that the artist is the neurotic fugitive from the world of men and things, there is something to be said in behalf of those artists who, robust and normal, protest that a materialistic culture is ill suited to the fostering of their talents. Indeed, there is a way of looking upon the flight to the Ivory Tower as an ineffectual and unstrategic boycott of materialistic values. Moreover, it must be remembered that even valiant defenders of democracy have seen good cause for the retreat of the poets from society. M. Maritain, for instance, has told us that art began to live in isolation chiefly because of "the degradation of its surroundings."

It is precisely here that Mr. Van Wyck Brooks's condem-

nation has to be faced. Granting that generalizations usually distort, can it not nevertheless be said that in the main the values most effectively propagated in America, and the values most consistently pursued, are materialistic? Unconsciously Mr. Van Wyck Brooks' accuser, Mr. De Voto, gives us the answer. In the very act of defending the twenties from the charge of cultural benightedness, the author of *The Literary Fallacy* strengthens our case. For the best he can offer us in the way of magnificent cultural achievement during that decade are the founding of historical societies, the institution of the Reclamation Service, and the discovery of violet gentian for the healing of burns.

There is no intention to minimize these accomplishments. Whatever prolongs life and whatever makes environment more habitable are definite goods. But to what end is life prolonged and to what purpose is the soil enriched? Science is superb in maneuvering matter, but science has wrought havoc when it has invaded the realm of spirit. That this need not be beside the question; we are dealing with the fact. Science has a tendency to reduce all reality to its own dimensions.

If, for example, novelists like Dos Passos—whom Mr. De Voto attacks for creating pre-Piltdown heroes—treat men as if they were unmotivated automata, is it not to a large extent because they have been encouraged to do so by the scientists themselves? Have the Darwinians and Freudians given any comfort to those who believe that man is a free agent? Does not the technological society itself, with deadening belt-line routine, help to reduce man to a mere mechanism? Mr. Lewis Mumford is by no means alone in thinking that America hides a passive barbarism under her cloak of technical progress.

All is not well with American democracy. We need to re-define our democratic ideals. We need to re-orient our impulses toward spiritual ends. The best minds of our nation realize this. In time of war the critical faculties are usually in abeyance and we are expected to champion the national vices as well as the national virtues. It is a healthy sign that in this present war the critics have not been silent. In the task of re-shaping the democratic future, the artists (especially the novelists, whose craft compels them to come directly to terms with life) must take some share of responsibility. They must become extrovert and strong; they must reassert their spiritual autonomy; and they must, by action and reaction, criticize the social scene. The artist's primary task, however, is *bien faire son métier*—to do his job well. If the statesmen, philosophers and scientists do their own tasks well, the artist will never be an alien. We may put a "To Let" sign upon the Ivory Tower. We must not, however, overestimate our strength. An undertaking so gigantic is an enterprise for grace.

FOR A NEW PRIEST

When last I saw you, I saw only you—
and, for love's sake, had been content with this
remembered image. Time and tears, I knew,
might work their subtle metamorphosis
in vein and flesh as fragile as our own,
yet leave in its elected loneliness
the heart intact: always the heart alone
time could not turn nor death of time distress.

And it was so. But I had never guessed
it could be more than this, had never thought
Image and Heart could be so finely wrought
to heart and image, self so dispossessed
of self—that when I saw you next, I'd see
not man, but Christ made Man again for me!

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BOOKS

PEACE PLAN SHELF

THE GREAT DECISION. By James T. Shotwell. The Macmillan Co. \$3

THE ARGUMENT of this book is that our victory over the Axis can be made a victory over war itself, if we bring to the support of peace the same kind of realistic strategy which we devote to the war. Whether we shall want to do this is the great decision.

Besides being a trustee of the Carnegie Endowment for International Peace, Dr. Shotwell is chairman of the Commission to Study the Organization of Peace (also known as the Shotwell Commission). This book covers the same ground as the reports of the Commission and, in fact, was begun as a summary of the conclusions reached in those well known documents.

Two fundamental features mark off our present efforts at planning for peace from the strategy of Wilson's time. For one thing we are beginning earlier—no small item, if we consider the complexity of the problems and the mutual understandings that have to be reached—and, secondly, we are building the Temple of Peace not out of prefabricated material but brick by brick, on the spot. The result is that at the present time there is more international collaboration than most people realize. We have been following a plan of setting up agencies to accomplish specific and limited ends. Instances of this functional approach are seen in the Food Conference at Hot Springs in 1943, in the setting up of a United Nations Relief and Rehabilitation Administration, in the support given to the International Labor Office, in the recent convoking of a United Nations Monetary and Financial Conference. This method is practical political wisdom that skirts constitutional difficulties, Wilson's nemesis.

But the author lets you understand that these agencies will prove inadequate and ineffectual if not conveyed across the sea of difficulties by a central coordinating agency which has the power to make the necessary political decisions. The political sphere is, or should be, the testing ground of all interests of economic, social and cultural life.

But far greater than the need for a coordinating factor is the indispensability of a political institution to solve the fundamental problem of international relations—the threat of war. The really great issues are ones whose solutions can be provided only by political institutions. Whatever character the coming world organization is to assume, it must address itself to the solution of political disputes. For it is over political issues, or what nations choose to regard as political issues, that wars are fought.

And here you run smack into a nightmare of false theories, outmoded constitutional procedures, national jealousies and ambitions. The issues of sovereignty, sanctions and Senate ratification have made some good men—Walter Lippmann for one—throw up their hands and seek an answer elsewhere. Professor Shotwell recognizes the problems but challenges them. He quotes Corwin approvingly to the effect that "when total war is the price of total sovereignty the price is too high." The vexing, yet all-important, dilemma of military sanctions he meets by advocating an international air force which would give to the United Nations of the World the power to act as promptly as an aggressor. While acknowledging the natural desire of the Senate to retain its prerogatives, the author notes how crippling an effect on the conduct of our foreign policy has been the two-thirds rule for treaty ratification. One result is that we have no arbitration treaty with any nation which, as the author says, is more than a declaration that "the other country is one with which we are willing to arbitrate our differences if the question at issue is the kind of a question we think we would arbitrate when the time comes!"

The actual situation is just as absurd as that sentence sounds. Even the rawest imperialist among us should recognize that a two-ocean Navy counts for nothing as long as our diplomats cannot follow up that advantage.

This book *thinks out* the problem of peace and security. It is a reminder that the delicate equilibrium of world forces can no longer be maintained by such a crude instrument as power politics.

ROBERT A. GRAHAM

MINISTERING TO THE MIND

ONE HUNDRED YEARS OF AMERICAN PSYCHIATRY. Published for the American Psychiatric Association by the Columbia University Press. \$6

THIS is more than a mere history of the development of psychiatry to the status of a recognized medical specialty. It is a mirror that reflects much of American philosophy and psychology as well as the fluctuations in psychiatric theory, practice and policy. The planners of the book aimed at "uniformity of perspective" rather than unanimity of opinion, which could hardly be hoped for.

As might be expected, much of the book deals with history: first, the history of the Association itself which is currently celebrating its centenary. The story of American hospitals is highlighted by the leadership of those men of vision, the early superintendents of mental hospitals and many of their successors. Merited recognition is accorded to the crusading efforts of Dorothea Lynde Dix, who found mental patients mistreated in almshouses and even prisons and, by relentless attack, forced indifferent officials to erect better homes for them. Of these hundred, "the first fifty years performed the immense job of psychiatric maturation. Ideas, trends, humanitarian principles in the psychiatric management and care of the mentally ill—all were developed and most conceived during those first fifty years." During the second half came, with new advances in medicine, new therapies and theories, which were to increase enormously the chances of recovery or amelioration. For better or for worse, along came Freud and influence American psychiatry he did through the zealous efforts of his unquestioning followers and eclectics. At any rate, today the psychiatrist has a tool-kit of techniques and, if he is versatile with them and does not make any one theory a Procrustean bed to which every mental affliction must conform, there is much hope.

All this and much more is packed into the chapters on psychiatric research, literature, therapies and the history of the mental-hygiene movement. It follows that there is no one royal road to sanity, and certainly there is no unanimity on the etiology of mental disease. Apropos here is the wise observation in the concluding paragraph of Moore's chapter on Psychology and Psychiatry: "Only when psychiatry is based on a sound and broadly adequate psychology can it make the progress that physiology has made possible for medicine."

Military psychiatry merits the three chapters devoted to it. Valuable data emerged from the Civil and First World War, but much of it was disregarded or could not be applied when we were catapulted into the present conflict. All three wars have, at frightful cost, thrown much light on the psychological genesis of serious disorders and, incidentally, shattered the pan-sexualist generalizations of Freud on the generation of neuroses. Psychiatry has done nobly in the present struggle. Sadly, it might have done more, had the advice and recommendations of psychiatrists been heeded. Much more it will probably do in the period of rehabilitation and readjustment.

The legal aspects of psychiatry are elucidated in a generous chapter by Zilboorg. Lawyers do not show up in the most favorable light, but their reserve in legislation is partly accounted for and justified by the all-too-frequent discrepancy of psychiatric opinion in a given case. Psychiatrists do well to emphasize the role of emotional disturbance in assessing responsibility. But passion need not completely exonerate, and we may never forget that man has a will, even though behavioristic psychologists and certain psychiatrists cavalierly ignore it.

In the last chapter, Kluckhohn sets out to show how psychiatrists and anthropologists can mutually help each other. For the most part, only psychoanalysts have attempted a rapprochement, and a very critical attitude is indicated because of the one-sidedness and precariousness of the approach. I believe that Kluckhohn does not sufficiently measure the extreme limitations of the currently popular theory of the societal determination of the individual. Freud apparently assumed it from Durkheim and then proceeded to apply it indiscriminately to morals and religion.

The Columbia University Press deserves great commendation for the excellent format of the book and a beautiful job of printing.

HUGH J. BIHLER

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WELSH GOVERNESS AMONG BUDDHISTS

ANNA AND THE KING OF SIAM. By Margaret Landon.

The John Day Co. \$3.75

THAT Abraham Lincoln's ideal of freedom was far-reaching in its effects, is evidenced by this delightful book. How it came to be written in its present form is almost as interesting as the story itself. Mrs. Landon lived in Siam from 1927 to 1937. During her stay, she heard much of the very remarkable little Welsh woman who had accomplished great things, seventy years before, for the freedom of the Siamese people. Two books written by Anna Leonowens, *The English Governess at the Siamese Court* and *The Romance of the Harem*, inspired her to rewrite the story in modern form. After four years of research and study, she has produced this unusual story. It is charmingly illustrated by pen-and-ink sketches by Margaret Ayer.

Anna Harriette Crawford was born in Carnarvon, Wales, in 1834. When she was six years old, her parents went to India, leaving her at school. In 1849 she joined her mother in Bombay. From her very first sight of British domination in India, this young girl began to think about freedom and to hate slavery in all forms. It was then that her intellectual independence was born. One of her good friends and neighbors was an American. He told her about Abraham Lincoln and she grew interested in the cause of abolition.

While in Bombay she had met and later married Major Thomas Louis Leonowens. They had two small children, and were living in Singapore when her husband died. Being left without funds, she opened a school for officers' children.

In 1862 she received a letter from King Mongkut of Siam, requesting that she teach English to the royal children, favorite wives and concubines in the royal palace at Bangkok.

Her five exciting and hazardous years in the royal harem read like an enchanting fairy tale. The color and richness of this fabulous country are reviewed as in a pageant. The extraordinary antics of the moody, yet clever King, the excessive cruelty of the slave system, the amazing loyalty and natural goodness of many of the women of the harem, the bright and lovable children, the elaborate Buddhist ceremonies, fill every page with absorbing interest.

The plucky little Anna Leonowens endured all manner of dangers, from intrigues within the "city of women" to the capriciousness of the King, in order to inculcate love of freedom in the hearts and minds of her royal students. That she ultimately succeeded in her mission is proved by the fact that her brightest pupil, the young Prince Chulalongkorn, was a fervent disciple of the teachings of Abraham Lincoln and learned his lesson well. When he attained his majority in 1873, his first royal edict after his coronation was to declare all his subjects free from slavery and to abolish the custom of human worship in Siam.

CATHERINE MURPHY

GIRAUD AND THE AFRICAN SCENE. By G. Ward Price.

The Macmillan Co. \$3

IT IS incongruous to be writing a notice of a book on the career of General Giraud on the day of De Gaulle's triumphant arrival in Washington. It is still more incongruous, perhaps, that a publisher should bring out the book months after Giraud had been given the *démision* that removed him effectively even from the military scene. Or is it? The final chapter suggests that the task of rebuilding France, looted by Nazis and torn by violent factions, may again summon Giraud to the fore as a figure outside and above politics. After all, there is the precedent of Marshal MacMahon who headed the French state during the years of internal dissension that followed 1870.

But whatever meager possibilities the unpromising future holds, the service to France and the Allies of the General of whom Winston Churchill said "no prison can hold" him, deserves recognition. G. Ward Price, Special Correspondent and Editorial Writer of the London *Daily Mail*, has given that recognition handsomely in a book that briefs Giraud's personal background, his colonial and World Wars record that reaches its climax and anti-climax in North Africa. The melodramatic story of faithful Frenchmen—none of them Gaullists, it seems—who asked for, arranged and abetted our landing is told in detail, as are the circumstances of the deal with Darlan in Eisenhower's

need of a secure rear in his abortive rush for Tunis. The neglected exploits of the ill-equipped French troops, a screen of "expendables" facing the might of Nazi tanks until our growing strength made possible the break-through in the Spring of '43, are generously set forth. Much is left untold of the political tug-of-war that forced Giraud from participation in recent events—the manuscript was completed, one surmises, while Giraud's position was still secure—but there is more than a hint of "purge committees" and sea-green Incorruptibles whose activities can contribute only to Nazi *Schadenfreude*—their characteristic delight in the misery of others.

G. Ward Price has written not only the political testament, but very probably the ultimate personal epitome of Giraud, in the pages describing the mass meeting in Algiers that followed the victory in Tunisia. The magnetism of a well publicized *mystique* was missing, the microphone manner was lacking; the stolid soldier of two wars read his speech in a monotonous voice. It was the manifest honesty of the man that impressed, when he declared:

I am the servant of the French people; I am not their leader . . . God grant that victory may come soon and God grant that victory will enable men of good will to live together in tolerance, understanding, mutual aid and—dare I say?—in loving kindness. DENIS MARTIN

SOCIOLOGY OF RELIGION. By Joachim Wach. University of Chicago Press. \$5

THIS scholarly work seeks to bridge the gulf which still exists, in secularist circles, between religion and the social sciences. By an examination of the manifold interrelations between religion and social phenomena, it attempts to illustrate the cultural significance of religion, to gain new insight into the relations between the various forms of expression of religious experience, and to understand better the various aspects of religious experience itself.

Mr. Wach first discusses the relation to religion of the family, tribe and other groups. He then examines the specifically religious organization; the effects of social differentiation upon religious attitudes and institutions; the relations between different historical forms of religion and representative types of states. A concluding chapter deals with various types of religious authority.

Mr. Wach's scholarship is encyclopedic, ranging from certain primitive customs of the Crow Indians to the complex Hindu social structure. His principal limitation is that he regards sociology as a descriptive discipline, and hence makes no explicit value-judgments on the facts he marshals in such splendid and sometimes bewildering array. Neither Marxian nor Christian, the book should be read in conjunction with Luigi Sturzo's classic *Church and State*.

JOHN J. O'CONNOR

MANY HAPPY DAYS I'VE SQUANDERED. By Arthur Loveridge. Harper and Bros. \$2.75

FROM Glamorganshire in South Wales to Nairobi in East Africa—and we're off on more than a Cook's Tour in this autobiography of a naturalist. We flee game-wardens across English rabbit warrens, bury an Admiral butterfly with due solemnity, and discover human skeletons in the cellars of British respectability. Then there is the thrill of capturing puff-adders, simians and jungle-cats alive, and a four-year interlude with the East African Mounted Rifles during World War I, to mention but a few of the episodes with which Professor Loveridge kindles youthful dreams in elderly readers, and causes the still-young to search gardens and nearby "jungles" for prize specimens of neighborhood fauna.

But Professor Loveridge is more than entertaining, for he writes with the authority of twenty years as Curator of Reptiles and Amphibians at Harvard's Museum of Comparative Zoology.

BENJAMIN F. SARGENT

HUGH J. BIHLER is professor of experimental psychology at Woodstock College.

CATHERINE MURPHY, of California, is one of America's long-time reviewers, specializing in travel books.

BENJAMIN F. SARGENT is a member of the Book Review Staff of Mount St. Michael's College, Spokane.

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THEATRE

FOLLOW THE GIRLS. There are two reasons why I have delayed reviewing *Follow the Girls*, David Wolper's musical offering at the New Century Theatre. The first is that I naturally devote most of my space to plays, knowing that the majority of our readers are more interested in them.

The second reason is that *Oklahoma* and *Show Boat* have spoiled me for second-class revues. In my opinion *Follow the Girls*, notwithstanding its seeming success, is second-class in book and music and some one has tried to cover its lack of originality, cleverness and charm by injecting vulgar jokes. Gertrude Niesen, the girl star, handles her share of these with what is popularly called "gusto."

Having frankly set this forth, I will merely add that the heaviness of the book prevents the comedians, Jackie Gleason, Frank Parker, Buster West and Tim Herbert from being as funny as they could be. Then, to be quite fair to the production, I will admit that Irma Baronova, the featured ballet dancer, does some beautiful work, and that the ballroom dancing by the DiGatanos and Val Valentinoff is also really charming.

In short—and I am glad to admit it, having got my inner criticism off my mind—there are some features in the offering that are pleasing. Its chief asset, however, is the high spirit of every member of its company. They all seem to be having a grand time, and audiences, delighted by their élan and the effectiveness of Howard Bay's settings, experience an increasing interest as the evening wanes. Frank Parker's songs are not as good as they should be, but he puts them over. Dorothy Keller is an attractive dancer, and the chorus and the Show Girls are young and pretty and have been well trained by Catherine Littlefield.

Don't expect much from me about the plot of the show, except that the book was written by Guy Bolton and Eddie Davis, from whom we all expected something much better—and cleaner. The plot has to do in a general way with a burlesque queen in a service men's canteen, but it is all so vague that very soon one fortunately loses sight of it. This brings me to the songs by Dan Shapiro, Philip Charig and Milton Pascal. *Where You Are* seems about the best of them, with *You're Perf* and *Today Will Be Yesterday Tomorrow*, as runners-up. But to audiences the real hit of the show is the suggestive *I Wanna Get Married*, sung with numerous nightly encores by Miss Niesen.

All in all, *Follow the Girls* is summer entertainment with unseasonable furs on.

ELIZABETH JORDAN

FILMS

MASK OF DIMITRIOS. The worst that can be said of this thriller is that it fails to live up to the high spots of suspense and intrigue that it establishes at times. Nevertheless, Eric Ambler's tale of an international criminal is a composite of sinister melodrama, exciting espionage and first-class performances. Peter Lorre has the role of a Dutch mystery-story writer whose fascination over the exploits of the arch-gangster, Dimitrios (Zachary Scott), lead him along dark and deadly paths. Sidney Greenstreet has a hand-tailored part as a blackmailer who attempts to play the game both ways. Covering a period of almost two decades in the career of the notorious murderer and unscrupulous crook, this film tells his interesting story by means of flashbacks. Now and then comedy relief is injected to lighten things. *Adults* will welcome this melodrama. (Warner Brothers)

HOME IN INDIANA. Transporting the cinemagoer to the bluegrass country, into a world where the horse is king, this picture blots out thoughts of war and death. Photographed in eye-filling Technicolor that magnificently depicts mid-Western panoramas, these pastoral beauties vie with trotting races for interest. A simple yarn about a boy who loves horses, and by breeding a champion helps his uncle to regain a fortune and an interest in life, is strung leisurely and pleasantly together. Carrying the burden of this sketchy story is Walter Brennan as the unsocial uncle, Lon McCallister as the horse-crazy nephew, Charlotte Greenwood as his aunt, Jeanne Crain and June Haver, attractive newcomers, in romantic roles, and Charles Dingle as the rascally neighbor. *Mature* audiences will be moderately entertained. (Twentieth Century-Fox)

I LOVE A SOLDIER. Paulette Goddard and Sonny Tufts have been drafted to put over the idea that love in wartime or in peacetime differs little. They do not make the proposition very delectable, since the situations evolve around divorce. The heroine is a welder who kisses all her service sweethearts goodbye without regrets until a corporal from the Pacific theatre changes her sentiments. Then she learns that he is married and awaiting a divorce. This unpleasant situation leads to complications and embarrassments. As entertainment this is mediocre stuff, morally it is objectionable, since it reflects the acceptability of divorce. (Paramount)

MARY SHERIDAN

PARADE

FIRST CENTURY: The Catholic Church is founded by Jesus Christ, promised continuous existence until the end of time. . . . At the turn of the century the Catholic Church is seventy years old.

SECOND CENTURY: Emperor Hadrian rebuilds Jerusalem. . . . Pius I combats Marcionite heresy. . . . The Catholic Church is 170 years old.

THIRD CENTURY: Han dynasty ends in China. . . . Emperor Diocletian divides Roman Empire into four parts. . . . The Catholic Church is 270 years old.

FOURTH CENTURY: Emperor Constantine ends persecution of Christians. . . . The Catholic Church is 370 years old.

FIFTH CENTURY: Saint Patrick preaches Christianity in Ireland. . . . Clovis, King of the Franks, baptized at Rheims. . . . The Catholic Church is 470 years old.

SIXTH CENTURY: Saint Augustine starts conversion of Britain. . . . Benedictine Order founded at Monte Cassino, near Naples. . . . The Catholic Church is 570 years old.

SEVENTH CENTURY: Amid barbarian inroads, monasteries of Europe become repositories of learning. . . . The Hegira, flight of Mohammed to Medina, occurs. . . . The Catholic Church is 670 years old.

EIGHTH CENTURY: Saint Boniface starts conversion of the Germans. . . . The Catholic Church is 770 years old.

NINTH CENTURY: Charlemagne crowned Emperor in Rome. . . . The Catholic Church is 870 years old.

TENTH CENTURY: Christianity propagated in Poland and Russia. . . . The Catholic Church is 970 years old.

ELEVENTH CENTURY: William, Duke of Normandy, crosses

English Channel, conquers England. . . . The Catholic Church is 1070 years old.

TWELFTH CENTURY: Venice expands as a great maritime power. . . . The Catholic Church is 1170 years old.

THIRTEENTH CENTURY: Nobles and Bishops force King John of England to sign Magna Carta. . . . The Catholic Church is 1270 years old.

FOURTEENTH CENTURY: Gunpowder put in use at Battle of Crécy. . . . The Catholic Church is 1370 years old.

FIFTEENTH CENTURY: Columbus discovers a New World. . . . The Catholic Church is 1470 years old.

SIXTEENTH CENTURY: Luther and Henry VIII help split Christendom. . . . The Catholic Church is 1570 years old.

SEVENTEENTH CENTURY: Telescope invented. . . . Circulation of the blood discovered. . . . The Catholic Church is 1670 years old.

EIGHTEENTH CENTURY: United States established. . . . French Revolution explodes over Europe. . . . The Catholic Church is 1770 years old.

NINETEENTH CENTURY: Steam locomotive, electric lights, telegraph, telephone. . . . The Church is 1870 years old.

TWENTIETH CENTURY: Automobiles, radios, helicopters, rocket shells, poison gas appear. . . . Two World Wars occur. . . . The Catholic Church is 1970 years old.

FIFTIETH CENTURY: ————— . . . The Catholic Church is 4970 years old.

LAST CENTURY: Final day of the human race on earth. . . . The Catholic Church, still in existence, is ————— years old.

JOHN A. TOOMEY

MUSIC

IT was gratifying to hear the ninth annual Catholic School Music Festival that was held at Town Hall, New York, under the auspices of the Music Education League. In many ways it was thrilling to hear the performances of the boys and girls from the schools of this area, and again to note the high standard of their artistic accomplishment.

On the opening day, the Boy Choir of Saint Thomas Aquinas Church and the Intermediate Choir of Saint Joseph's School in Middletown, New York, received cups in the choir competition.

None of the little girls in the primary chorus (Group A and Group B) from Saint Jerome's School in the Bronx could have been over six years old. The singing of these angel-faced cherubs was a delight to all present. This school was also represented by an excellent junior girls chorus, and a senior chorus which was far above high-school average. It won for Saint Jerome's School and their director, Margaret McShane, their fourth cup of the afternoon.

Miss McShane led the Junior Mixed Chorus of Saint Mary's of the Assumption School in Katonah, New York, and they also won high honors.

The Senior Boy's Chorus and Mixed Chorus from Saint Ignatius Loyola in Manhattan received cups for school singing.

Unable to attend the second day of the contest, I missed the glee clubs, but I understand that many of them proved their excellent training.

The third day presented orchestras and bands, and I found it interesting that the schools are encouraging small combinations. A clarinet trio came from Saint Ann's Academy, and another from LaSalle Academy in Manhattan. I was glad to see a modern American composition, a "Scherzo" by Burnet Tuthill programmed by the LaSalle group. All schools should take advantage of the modern music now being written for them by our native composers.

Speaking of orchestras, a young student conductor, Catherine Hickey, scored with the Sacred Heart High School Orchestra from Yonkers, and received no award. Neither did the wonderful symphony orchestra conducted by Rev. John Ziemak from Cardinal Hayes High School in Manhattan. However, their band received a cup, as did the Chaminade High School Band from Mineola, New York.

ANNABEL COMFORT

CORRESPONDENCE

INDUSTRY AND DEFENSE

EDITOR: Father Gibbons, in his letter in your July 15 issue, attempts to parry the remarks I made in disagreement with the assumption that China would have been destroyed if she had been completely industrialized. I have no intention of "boring your readers from within" by engaging in an extended exchange of letters on this topic. But there is something at stake in which I am highly interested. It is that Catholics avoid oversimplification in approaching social problems, and especially that they do not erect a hobby into a complete sociology.

As for the "law" whereby capacity for defense might be directly proportioned to the degree of industrialization, we are told that none exists, and therefore neither my statement nor Father Mao's can be defended as certain. This is not sociological thinking. We do not look to a pre-established "law" and we certainly do not look for "certainty." What do we look to? To China, which is being over-run by the Japanese to such an extent that our governmental officials are much concerned lest she fall a conquest to Japan; to Russia, where industrialization obviously equipped the Red Army to repel the Germans; to Britain, the most completely industrialized of modern nations, which drove off the *Luftwaffe*. We might even look to Germany itself, which will not be defeated merely by destruction of her factories or by bombing of her towns, but only by the crushing might of Allied manpower and mechanized armies. I do

not think that the crippling of French industrial centers preceded the lightning Fall of France: that was due to the failure to integrate industrialization with defense, and to other reasons. This is a body of evidence sufficient to give strong probability to the proposition that *a high degree of industrialization is directly related to capacity for defense.*

The paragraphs in Father Gibbons' letter on the ideals of the rural-life movement I could heartily concur with. My objection is that a good movement should not in its propaganda lay hold of fallacious arguments. It was not I but Father Mao who made the sweeping statement. I am the first to admit that industrialization alone is not enough to guarantee national self-defense. What I object to is the statement that industrialization guarantees *incapacity* for national self-defense. As for the demoralization caused by urban living, England should have suffered it and yet England was not wiped out.

If the conditions in China are so peculiar that industrialization would weaken her defense—in spite of improved communications, roads, transportation, munitions—it would be interesting to hear this extraordinary phenomenon explained.

Finally, I don't know why Father Mao spoke of "completely industrialized," which is a rather meaningless term.

Let us admit that a system which is good for military defense might be very bad in many other ways, and *vice versa*, as seems to be the case.

New York, N. Y.

ROBERT C. HARTNETT, S.J.

ELECTIONS FOR LEAGUE DELEGATES

EDITOR: A generally overlooked defect of the League of Nations was that, while it was expected to exert tremendous pressure for peace through public opinion, the public could not influence the League itself because its members were not elected by popular vote. The members had no need to debate issues or defend policies because tenure of office was not dependent on their ability to enlighten public opinion in ways conducive to peace. The public had no reason to discuss issues which were beyond its power to influence. An agency of the public cannot function successfully for long without its moral support.

Whatever means other nations may use in choosing delegates to an international Council, American representatives should be chosen at elections as distinct from national contests as these are from State and local. Otherwise international amity becomes a football of domestic politics; and these become of peculiar and unusual interest to international politicians. Under so grotesque a system America's influence on world events would be divided.

New York, N. Y.

HENRY V. MORAN

SERVICE MARRIAGES

EDITOR: Chaplains on over-seas duty are pretty peeved about Chaplain John Bonn's foolishness, especially the article on service-men's marriages (*AMERICA*, February 19, 1944). Perhaps it was the "lavender eyes" that got him—but in the vernacular he's all wet. We know because we're out here and we'll never encourage a serviceman's marriage unless we are certain that he will have limited duty State-side.

The wife (when unencumbered with a family) of a man in service is a menace to herself and the community and a constant worry to the man overseas. Of course, if you put it to me, I trust implicitly and explicitly in Divine Providence and rely on it twenty-four hours a day; we have to. At the same time I think God expects us to use human prudence too.

HARRY C. MACLEOD
Naval Chaplain

Somewhere in Service

(The views expressed under "Correspondence" are the views of writers. Though the Editor publishes them, he may or may not agree with them; just as the readers may or may not agree with the Editor. The Editor believes that letters should be limited to 300 words. He likes short, pithy letters, merely tolerates lengthy ones.)

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THERE is a phrase that recently became rather popular
with authors and orators—"make friends with pain." Strict-
ly speaking, we cannot make friends with pain, for a man
cannot make a friend of anything less than man. Friend-
ship is for man and man, and God and man. The imagina-
tiveness of the phrase, however, helped to drive home the
truth that pain, though not in itself attractive or beautiful,
could be made beautiful if accepted willingly and offered
to God with the pain of Christ.

Deeper still in the phrase is the underlying truth that
everything in God's creation can be beautiful and helpful
to man if man uses it in the service of God, and only in
the measure in which it helps us in that service.

In that sense even money, that "mammon of wickedness,"
can be beautiful and serviceable. It is not money or wealth
that is the root of all evil. It is the ungoverned desire of
it for its own sake, or for the satisfaction of our vanity or
pride or our love of luxury or for the sense of power over
others that money gives us. (And never forget that even
generous, charitable people may mistake their exulting sense
of power over those they help for the pure joy of giving.)
Wealth in itself is only one of God's gifts, if we under-
stand its place in God's scheme, if we desire it and use
it according to God's plan. Like everything else we have,
we sanctify money by giving it to God, and giving it to
God means using it ourselves for Godlike purposes, and by
giving to others in some way or other what we do not need
for ourselves.

"Make friends for yourselves with the mammon of in-
iquity," says Our Lord in the Gospel for the eighth Sun-
day after Pentecost (Luke 16:1-9), "so that when you fail
they may receive you into the everlasting dwellings." This
puzzling phrase means, simply, use your money in such a
way as to gain the friendship of those who will help you
to gain Heaven. Use it to gain the friendship of "little chil-
dren," the friendship of the Saints, of the Blessed Mother,
of Christ Himself, who alone will decide whether or not
we may enter "the everlasting dwellings."

A father's pay envelope is so used when it means the
flush of health on children's faces, when it means an at-
tractive dwelling that love can make into a home, when it
is the means for the education of young minds in the way
of Christ, or a day in the country, or a much-needed vaca-
tion. Money is beautiful when money becomes medicine,
when it is part of the beauty that is music for the millions,
or part of the beauty of God's house. It is beautiful when
it shares the heroism of missionaries, or the love that cares
for the orphan and the needy and the afflicted.

Briefly, money is beautiful when—and only when—it
keeps its place, the place not of master but of servant; not
of any kind of servant but of the good servant ministering
only to the godly living of man. "My money is my own
and I can do what I please with it," is a thoroughly un-
Christian, even un-human statement. Your money is yours
because lent to you for some very definite purposes by God,
to whom you and your money belong.

Historians tell us that in the early days of the Church
the people brought their own bread and wine to the altar
to be consecrated and offered in the Holy Sacrifice of the
Mass. When this practice was no longer convenient, it
was decreed that the priest himself should secure the bread
and wine, but the people would continue, in a way, to bring
their bread and wine to the altar by making a monetary
offering at the Offertory of the Mass. In those early days
the bread used at Mass was more in the form of a break-
fast roll; and to help people realize the close connection
between the money they put in the basket and the bread on
the altar, it was finally determined that the bread should
be made in the form of a coin, and that is how we have it
today.

There, if you wish, is the final glory of money. It be-
comes the bread that is changed into the Body and Blood
of Christ. And from that we can draw a final, all-inclusive
rule for the use of all money: so use every penny that the
penny and its use and what it purchases may be offered
to God in the Holy Sacrifice of the Mass. Such use of
money is Christian poverty.

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